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A. M. E. Zion Quarterly Review

SAUL AND THE WITCH OF ENDOR

by Benjamin West

Courtesy of the Wadsworth Atheneum, Hartford.

SAUL AND THE WITCH OF ENDOR

Benjamin West. 1738-1820. American

Original: Wadsworth Atheneum, Hartford, Conn.

Interpretation by Florence Reeves

Recall the story of Saul toward the end of his life,—his surly temper, his jealousy, his relentless pursuit of David, his constant trouble with the Philistine host gathered to war against him. He got no answers to his prayers nor any revelation through dreams; even the prophets had no message for him. He was frightened and desperate and so he decided to find a fortune-teller.

An early American artist, Benjamin West, has recorded the powerful drama of the story in a vivid and realistic yet truthful and convincing way. He has followed the Bible story closely. "And Saul disguised himself and put on other raiment." Here Saul is not wearing his king's garments but is dressed in an ordinary robe such as one of his servants is wearing. "Saul went and two men with him" and so we see the two companions at the right, so frightened at the sight of Samuel that they are about to flee. "They came to the woman by night" and there is deep darkness in the background as well as a new moon.

"And the woman said, I see a god coming up out of the earth; an old man cometh up, and he is covered with a robe." The figure of Samuel appears out of the ground covered in a dazzling white robe which completely covers his face. He is in an aura of cloud as though in a frame. "And Saul perceived that it was Samuel and he bowed his face to the ground and did obeisance." Saul is prostrate on the ground before Samuel in a position of abject obeisance. "And when the woman saw Samuel, she cried with a loud voice, why hast thou deceived me? for thou art Saul." The woman is obviously frightened at

her own power and is now not interested in Samuel but rather in Saul, for she fears for her life. In her right hand she carries a crooked stick, the mark of her divining powers; her robes are blown about as though she moved in a disturbed, pulsating atmosphere. Her face is ugly, her eyes piercing; a tiny thin tongue as of smoke coming out of her indicative of her witchcraft.

"And Samuel said, why hast thou disquieted me to bring me up?

. . . . Wherefore dost thou ask of me seeing Jehovah is departed from thee? Jehovah hath done unto thee as he spake by me . . . . . because thou obeyest not his voice . . . He will deliver Israel into the hands of the Philistines; and tomorrow shalt thou and thy sons be with me" . . . . . Samuel's head is bowed as though looking down upon Saul but his expressive hands are emphasizing the terrible words he utters,—words of doom—yet a judgment which the terrified and unhappy King has brought upon himself. The pointed finger of Samuel is as the finger of destiny and writes ruin and death for Saul.

Directly below the ethreal expressive hands of Samuel are those of Saul—groveling upon the earth. His right hand is stretched out as though pleading for mercy. What contrasts are in the hands;—Samuel's hands pronouncing the doom of Jehovah; the hands of the servants flung out and up expressive of physical fear; the hands of the witch, gnarled and bony carrying out her dramatic role; the empty hands of Saul—pleading but condemned. The life he has lived now comes upon him in irrevocable judgment. Only God's mercy has given him chance after chance and put off the day of doom until now.

CONFUCIUS' TEACHING OF SALVATION IN THE ANALECTS

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The teaching of Confucius on salvation is colored by several considerations. (1) The nature of evil is not very serious, according to Confucius, and consists mainly of individual lack of submission to superior relationships of a social nature, or of the lack of proper responsibility in the execution of a collective or reciprocal function. Naturally when the existence of evil is not thought to be very alarming, it is difficult to find a strong, corresponding theory of salvation. (2) Confucius was notably negligent of the supernatural. Only once does the late eminent professor of Chinese at Oxford, James Legge, use the word "God" in translating the Analects into English (Book 20, Chapter 1, Verse 3). Moreover, the Chinese language does not possess an ideographic character which expresses the Christian idea of God

There are, however, three designations in the Confucian Scriptures that refer to a Supreme Being.

(a) There is the personal word character "Ti" which means "Lord" or "Ruler". The significance of this word is lessened, because it is more often used in reference to a human being who is superior in the social order than it is used in reference to the one Supreme Being.

(b) There is the highly impersonal "Ming" which can mean "decree", "ordinance", "doom", "fate", or even "mission". "Ming" as a designation for the Divine or Cosmic Power is used mostly to designate a peculiar type of predestination or cosmic control which issues in the strict ordering of human life. Although the Confucian Scriptures are not overly concerned about the supra-normal, nevertheless, there is a latent fatalism which runs throughout them. In book 12, Chapter 5, Verse 3, there is an unmistakable statement of this doctrine in regard to life and death. "Death and life have their determined appointment; riches and honors depend on Heaven." In Book 11, Chapter 25, Verse 5, there is a fatalistic disregard for social betterment. The relation of superior to inferior must be kept; "only fate can produce a reformer." "As to teaching them the rules of propriety and music, I must wait for the rise of a superior man to do that." Thus, a person's social position in the Confucian teaching was so hard and fast that it reminds one, in certain aspects, of the Hindu caste system, though not the inescapable hereditary arrangement in Hinduism. Even the very teachings which were the basis for the future Confucianism were thought, by its founder, to be dependent on the disposition of this "Ming". In Book 14, Chapter 38, Verse 2, Confucius admits this. "The Master said, 'If my principles (tao) are to advance, it is so ordered (ming, fated). If they are to fall to the ground, it is so ordered (ming, fated).'" Again in Book 20, Chapter 1, Verse 1, the very succession of rulers is "Heaven-determined." "Tien" occurs in the same verse. It is somewhat difficult to see thoroughly the roots of this fatalism which occurs in the Confucian Analects, because there are so few references to any Divine Being. It can only be stated that a degree of fatalism is present. The fact that there is a kind of predestination naturally affects the doctrine of salvation, for, in the case of Confucianism, strict adherence and obedience to the superior and inferior social groupings are demanded, making it practically impossible for one to progress beyond that limitation. Thus, practically, as well as theoretically, there is a limit to the degree of attaining salvation.

(c) There is also a third term for the Supreme Being in Confucianism which is intermediate between the two previous designations. "Tien" is used with two connotations first, that of "heaven" or "the sky"; second, as a technical term for that Power which is above all human concerns, even as the sky is above the earth. Although these three designations are mentioned in the Analects, very little is said about them; thus, it is difficult to formulate any thorough-going doctrine of salvation from the Supreme Divine Power of the Cosmos.

The whole realm of the supernatural is alluded to so infrequently in the Analects that some observers disclaim Confucianism as a true religion. Most of the teachings of Confucius concern themselves with earthly relationships; and there is a marked disregard for the things of of metaphysical and speculative religion. There are, however, three instances which bear mention, in which Confucius touches the subject of the supernatural.

(a) In Book 7, Chapter 34, Verse 1, the story is told of the illness of Confucius, and the suggestion of his disciples that he pray, or that they pray for him. Although this situation might have been seized upon by another religious leader as a most natural and opportune moment for a discourse on the efficacy of prayer, nevertheless, Confucius disregarded the opportunity. "The Master being very sick, Taze-lu asked leave to pray for him. He said, "May such a thing be done?' Taze-lu replied. 'It may.' In the Eulogies it is said, "Prayer has been made for thee to the spirits of the upper and lower worlds." ' The Master said, 'My praying has done for a long time'." This story is difficult to interpret rightly, for it may mean two diametrically opposed teachings. In one sense it may mean that Confucius thought that prayer was a useless method of curing sickness,—"I stopped praying a long time ago about such things." It may also mean that his life was one of constant prayer,—"Do you not see that my life and labor is my continual prayer and offering to the Supreme Being?" but, whatever his real meaning, it may be stated that Confucius failed to utilize that natural situation to give his disciples and the generations to follow any direct and clear-cut statement on the power or lack of power of prayer.

(b) Again, in Book 11, Chapter 11, Verse 1, Confucius consciously disregards the supernatural in a play of thought. "Chi Lu asked about serving the spirits of the dead. The Master said, 'While

you are not able to serve men, how can you serve their spirits?' Cho Lu added, 'I venture to ask about death?' He was answered, 'While you do not know life, how can you ask about death?' " The answer of Confucius in regard to the after-life might be phrased, "One world at a time." Still he has not given a decisive exposition on the supernatural.

(c) Any theory of revelation would be disclaimed by Confucius in his statement in Book 17, Chapter 19, Verse 3. "The Master said, 'Does heaven speak? The four seasons pursue their courses; and all things are continually being produced, but does Heaven say anything?' " (Also see Book 1, Chapter 10, Verses 1, 2.)

So it must be concluded that Confucius practically ignored the supernatural. When he had a natural setting for a "sermon" or discourse on "God" or "immortality" or "revelation", he steered clear even of the implications of the supernatural. When Confucius visited his contemporary, and the founder of another of the religions of China, Laotze, he came away muddled and confused by the highly speculative and metaphysical mind of the founder of the Divine Way.

The fact that Confucius was not concerned with the supernatural does not affect his susceptibility to the popular superstitions of his time. In Book 3, Chapter 12, Verse 1, he is represented as sacrificing to the spirits of those departed. "He sacrificed to the dead, as if they were present. He sacrificed to the spirits (shen) as if the spirits (shen) were present." In Book 10, Chapter 13, Verse 1, he is also shown to to be quite meticulous in his sacrificing, "When the prince sent him a gift of cooked meat, he would adjust his mat, first taste it, and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors." The rites performed to the spirits of the departed are also mentioned in Book 1, Chapter 9, Verse 1, and elsewhere. And, on occasion, he would be frightened by thunder. (Book 10, Chapter 16, Verse 5).

Salvation, according to the Confucian Analects, may be attained partly by creating and maintaining right relationships between inferiors and superiors. Salvation is ideal social propriety, each ranking person knowing his position in the relative scale of human placement. This doctrine (that of the power-rule of the superiors) comes close to

the Superman doctrine of Nietzsche, except that Nietzsche held a more marked scorn for the inferior, and that he thought of the superior in a more transcendent or apocalyptic manner. In the Analects it is claimed that the superior man and the inferior man can be distinguished by their manners. "The Master said, 'The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.'" (Book 13, Chapter 23, Verse 1). The two are on different pathways: The Master said, 'The progress of the superior man is upwards; the progress of the mean man is downward.'" (Book 14, Chapter 24, Verse 1.) So each has an opposite effect on men. "The Master said, 'The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this.'" (Book 12, Chapter 16, Verse 1). They may be identified by their measure of responsibility. "The Master said, 'The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small man may not be trusted with great concerns but he may be known in his little matters,'" (Book 15, Chapter 33, Verse 1).

The ideal human being in the teachings of Confucius in the Analects is the superior individual (chun tzu). The superior person best represents the desire-for salvation. There are several characterizations of the superior man which bear noticing. He has certain aspects which develop as he physically approaches. "The superior man undergoes three changes. Looked at from the distance, he appears stern; when approached, he is mild; when he is heard to speak his language is firm and decided." (Book 19, Chapter 9, Verse 1). This verse may also mean that the superior man is viewed in a changing light as he is increasingly known. The superior man loves virtue and will not depart from its sway under any circumstances. "If a superior man abandon virtue, how can he fulfill the requirements of that name? The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste he cleaves to it. In seasons of danger he cleaves to it." (Book 4, Chapter 5, Verses 2, 3.) The superior man is said to have four virtues. "The Master said of Tsze-ch'an that he had four of the characteristics of a superior man:—in his conduct of himself, he was humble; in serving his superiors, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just." (Book 5, Chapter 15, Verse 1). Another list of the four virtues differs somewhat from that above. "The Master said, 'The

superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'" (Book 15, Chapter 17, Verse 1). The superior man does not merely speak about his virtuous accomplishments, he must also produce some practical righteousness. "The Master said, 'The superior man is modest in speech, but exceeds in his actions.'" Book 14, Chapter 19, Verse 1). There are nine important subjects for the mind of the Confucian. "Confucius said, 'The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, his is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees gain to be got, he thinks of righteousness.'" (Book 16, Chapter 10, Verse 1). Truth is more significant to the superior man than food. "The Master said, 'The object of the superior man is truth. Food is not his object. There is ploughing;—even in that there is sometimes want. So with learning;—emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.'" (Book 15, Chapter 31, Verse 1).

Such, briefly, is the description of the superior man as given by Confucius in the Analects. The superior man represents the ideal man to Confucius, therefore, in some measure, the saved individual. Lacking any cosmic or even universal connotation, this type of salvation is thoroughly "humanistic" or psychological and sociological.

In this regard, the distinction which Legge makes (Prolegomena Chapter 11, Section 11, pages 14-18), between the direct teachings of Confucius and the later sayings of his disciples, must be kept in mind. Again, whatever Confucius taught cannot be thought of as uniquely new. In Book 7, Chapter 1, Verse 1, Confucius speaks of himself as a transmitter, not an originator. (Also, see Book 7, Chapter 17, Verse 1).

A form of the golden rule of Christianity occurs four times (also

those passages on reciprocity?) in the Confucian Analects. (Book 15, Chapter 23, Verse 1; Book 5, Chapter 11, Verse 1; Book 12, Chapter 2, Verse 1; also Book 6, Chapter 28, Verse 3). In regard to its occurence, James Legge says:

> "When a comparison is drawn between it and the rule laid down by Christ, it is proper to call attention to the positive form of the latter,—'All things whatsoever ye would that men should do unto you, do ye even so to them.' The lesson of the gospel commands men to do what they feel to be right and good. It requires them to commence a course of such conduct, without regard to the conduct of others to themselves. The lesson of Confucius only forbids men to do what they feel to be wrong and hurtful. So far as the point of priority is concerned, moreover, Christ adds, 'This is the law of the prophets.' The maxim was to be found substantially in the earlier revelations of God." (Prolegomena, p. 110, CHINESE CLASSICS WITH A TRANSLATION, volume 1.)

Twice the rule for choosing friends is given, "Have no friends not equal to yourself." (Book 1,Chapter 8, Verse 3; Book 9, Chapter 24, Verse 1). This advice is striking, not because it is singular in the Analects of the attitude of the superior man to the inferior man, but because it illustrates a certain proud, aristocratic selection of one's friends and close companions. Nowhere in the Analects is there any direct moral concern for the outcasts, the "underdog", the socially dispossessed, the underprivileged, the unfortunate, the destitute, the sinner. In fact, the superior man will not be disturbed by suffering. He will pass by on the other side, carefully keeping his composure. If a man falls into a well, the superior man will not hurry to his aid (Book 6, Chapter 24, Verse 1). This is in marked contrast with the teachings and life of the founder of Christianity, who said his mission was "to see and to save that which is lost," (Luke 19:10) and who went about with social outcasts. Jesus commanded men to show their superiority by their humility and servitude. (Matthew 23: 11, Mark 9:35; Mark 10:43, 44; Luke 22:26, 27).

Throughout the Analects emphasis is laid on learning. This concern is also felt in Sikhism, where the very name suggests "a learner", or "a disciple". In the Analects Confucius describes himself as a learner. "The duke of She asked Tsze-lsoo about Confucius; and Tsze-loo did not answer him .The Master said, 'Why did you not

see him,—"he is simply a man, who in his eager pursuit of knowledge forgets his food, in the joy of its attainment forgets his sorrows, and who does not perceive that age is coming on.'" (Book 7, Chapter 18, Verses 1, 2). Again in Book 5, Chapter 27, Verse 1: "The Master said, 'In a hamlet of ten families, there may be one honorable and sincere as I am, but not so fond of learning.'" It is to be noted that Confucius' learning was centered in historical studies, chiefly retrospective, ceremonial, dealing with the formal proprieties, rather than the creative type of learning which is interested in improving the present. Learning is not only commendable for the scholarly historian, but also for all those who wish to attain unto a true state of virtue. "They are learning extensively, and having a firm and sincere air; inquiring with earnestness, and reflecting with self-application:—virtue is such a course." Book 19, Chapter 6, Verse 1). Again: "The Master said, 'It is not easy to find a man who has learned for three years without coming to be good.'" (Book 8, Chapter 12, Verse 1). The importance of learning in relation to virtue is clearly shown in Book 17, Chapter 8, Verse 3. "There is the love of being benevolent without the love of learning;—the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;—the beclouding here leads to dissipation of the mind. There is the love of being sincere without the love of learning;—the becluoding here leads to an injurious disregard for consequences. There is the love of straightforwardness without the love of learning;—the beclouding here leads to rudeness. There is the love of boldness without the love of learning;—the beclouding here leads to insubordination. There is the love of firmness without the love of learning;—the beclouding here leads to extravagant conduct." *

*Note: All references to the Analects are from James Legge's THE CHINESE CLASSICS: WITH A TRANSLATION, CRITICAL AND EXEGETICAL NOTES, PROLEGOMENA, AND COPIOUS INDEXES", Volume 1, London, 1861.

Planning on attending the Quadrennial Convention? Tours are being arranged by the Travel Bureau of the Church, Bishop Stephen Gill Spottswood, Chairman, and Mr. E. M. Graham, Vice Chairman. If you are interested in one of the several tours projected write Mr. Graham at his Chicago office, 6 East Garfield Blvd., Chicago 15, Ill.

SATISFACTION AND ASSURANCE IN RELIGION—AN APPEAL TO YOUTH

By Rev. B. T. Medford, Chester, South Carolina

Our world suffers from a lack of satisfaction and assurance in its religion. This statement becomes more of a reality when we note that our Evangelism today has lost its magic word and former charm. Fear is our constant campanion, so much so, that a feeling of near-humanism creeps o'er us again. The imminent fear of civilization's destruction at the behest of our recent scientific discoveries is not without a semblance of justification. Adults fear today with a sickening resignation and youth shudders, yet with consternation and a deepening inquiry into what we've taught them to regard as the material which has come out of our concept of values. The formidable enemy to world and individual peace is so outstandingly real that one feels he is witnessing the irresistible birth of something almost animistic in our generation, and also feels that any religion today must "gird up its loins" if it is to guide us around the abyss of a nirvanic fate.

While a religion should be interested at all times in all people, our great concern is for the religious development of youth. Formerly youth just grew up and accepted religion without doubt or contradiction and readily believed that it contained the only and eternal verities of life. But contemporary society has distorted that view and has undermined even the passive and inert assurance which youth once had. Religion as preached and practiced belies its tenets of world brotherhood and shows itself weak and woefully lacking in settling questions of world morals and ethical attitudes. Thus, religion is under the microscope of intellect and utility, and youth peers in searching ever for a religion which satisfies, fulfills and gives assurance of peace and abundance.

What Is Religion?

One of the first questions asked by youth today is "What really is religion and when is one religious?"—Unfortunately there are as many definitions as there are persons asked. Many religions have flourished and have had their day, but their definition, as made mani-

fest, proved sterile and non-creative and these have been relegated to the obsolete. Yet, it has been argued that our religion should be a moral synthesis of all existing religious philosophies, representing a sheering off of all dress yet the embodiment of a progressive, refined and useful instrument for an abundant life.

The various definitions of religion notwithstanding, in the final analysis it seems intellectually respectable to define religion as "any consciously chosen pattern or way of life, or any system of beliefs or visioned goals which men accept by faith and struggle to realize in daily living"—This definition or any for that matter is useless unless it comes to grips with reality and applies itself to our meanings, goals and life-values, compelling us who adopt religion to wholeheartedly and completely consecrate ourselves, body and mind, and spirit to the working out of and fulfillment of our chosen set of beliefs, goals and desires. The word chosen is of infinite importance here for it indicates a willing acceptance of a set of values and goals. Too often however, religion is superimposed upon youth even when the desire and self-organization so necessary to creativity is lacking and absent. The result is that dogmas and platitudes are expounded which are inadequate and never become functional. Our approach is wrong; our instruction emanates from archaic religious postulations rather than from where and what youth is. To understand the problem of making religion functional, man must be dealt with and understood with all his complex and confused bundle of desires and his untold potentiality. This must be reckoned with first, for no religion "saves" in a vacuum nor will it be functional where there is no organization for it.

The Religion of Desire

While man's desires seem to be many and unanalysed, it is within the realm and duty of religion to discipline and fulfill them, once desires have been organized, pointed and given potential value. This, on the surface, seems hard if not impossible, yet when one's goals, desires and purposes have so possessed him, and when the search for reality brings a progressive evidence of tomorrow's values, the force of this conversion, religious conversion if you please, can accomplish this great miracle. Elevated and directed desires given human ends become a religion and carries hereto a conversion, dynamic and cre-

ative in character and activity.

And yet out of this multiplicity and complexity of man's desires there are but three basic ones, namely, (1) The desire for *peace*, and *inner calm;* and the cannot be as long as there are frustrations, inner conflicts and "bottle-necked" desires, (2) There is a desire to give expression to *native urges,* to express overtly such urges and abilities as nature has endowed one with. (The Freudian *"over-all"* sex urge and its compulsions is in point here), and (3) The desire to *become*, to arrive. to achieve, to fulfill every potentiality that is one's. It is to be remembered that desires are to be fulfilled within the realm of an enlightened human relation, and the realization of growth, development in intrinsic value in these relations will prove creative and lead to further growth and more elevated concepts of human goodness, as this activity approximates a divinity of character.

Herein is the function of a religion emphasized. Youth's query as to the most effective mode of desire and expression sounds a depth of a pertinent need and a challenge to religion to transcend its etherea! supernaturalizations and come to grips with the real life-experiences and vital needs of today's youth. The method of approach here can be "saving' or disastrous. Generally, all human beings make choices in methods and modes of expression of desires in the light of desire—intensity and utility, or the method which yields some ultimate satisfaction of, and organization of desires or "patterns of behavior" which is the more important and is the basis of one's "way of life" and his character.

Such a selection or "way of life" chosen and developed in a helter-skelter fashion could be. and most likely will be, fatal after a period of such expression. Thus it seems that the first exclusive function of religion is to establish (or lead youth) to a satisfactory pattern or expression and relation in the control of desire. Herein, religious labor strikes hands of accord with the master-teacher in teaching the organization of and expression and satisfaction of desire. Jesus recognized the reality of wayward desires. He knew that man was born a creature of earthly or animal desires, but He believed and taught that these could be expressed and discharged on a higher than animal level. Sympathy, understanding, love, unity and service to others—these satisfy all the basic desires of man for peace, expression

of self and for achievement and fulfillment; and what is more important, these yield more enduring, more enjoyable satisfaction than any other "way of life" ever conceived by man.

God In Religion—A New Approach

Yet, in some quarters, the question still comes up now and then: "Can one be religious without the concept of God in his patterns of thought and activity?" While our accepted definition of religion was not based on the concept, God, yet strictly speaking, one cannot be religious without the God-Idea. It becomes, as one's religion takes form and functions, an irrefutable, logical and necessary postulation of Reality to give meaning to life's struggles and values. In one way or another, in one form or another, by one name or another, the God-Idea creeps in. Yet the present antagonism of youth to a glorified anthropomorphism is healthy and lends itself to a deeper spiritual and intellectual appreciation of God, and youth must not be called Atheistic or agnostic, for such an attitude does not undermine nor invalidate a religious value or gain for some seekers. If being religious is predicated upon the acceptance of a code of life, the creation of wholesome values and meanings in life, religion as such then does not depend on nor emanate from the God-Idea; and by the same token, no damage is done to the faith of those to whom the God-Idea is essential from the very beginning of a religious experience. These both are "ways"—one is being led by faith in a reality in the beginning; the other seeks, as life-experiences progressively unfold, the God-Idea and its values to him.

While both of these experiences are real, it could be argued profitable for answering the spirit of inquiry which pervades our generation, to give credence to this new approach. It is an approach to a religious experience from the *known to the unknown.* Man knows and experiences relations with man. He sees the rewards of peace and security and well-being as the result of a supremely ethical relation with his fellowman. He finds in this an outlet for talents, urges and for fulfillment in human goodness. This is a religious quest, begun by man with a concept of himself, what life means to him and what he seeks from it, and an ethical relation with his fellowman of the highest quality. These relations thrive, grow and produce in themselves such fruit, and a desire for continued growth in this vein, until they reach a divinity in character which is not unlike that which

was urged by Jesus. Such a trend of thought and the attending evolving concepts and character, of necessity leads man upward and away from himself to the postulation of Infinite Goodness, Ultimate Perfection, Mercy, Our God and to the satisfaction and assurance that functional religion always brings.

YOUNG ADULTS IN THE CHURCH

By Rev. Rhenetta Davis

Conference Director of Christian Education, Ohio Conf.

They said it couldn't be done! Such remarks as "it has never been done before"—"young adults are not interested" and others are very common in regards to youth work. Perhaps the most common of all is "they are not interested, especially, after they have finished high school". This particular remark undoubtedly is based on the fact that after young people have finished high school, their parents or guardians no longer force them to attend Sunday Church School or Christian Endeavor. However, it is the feeling of this Christian Education Director and Youth Worker that it is not because young people are not being forced to go to church after they have finished high school and have come to the age to make their own decision, but because, in most cases, the church has not provided a place for them in its total program. They are too old to remain in the junior and senior high groups because they have reached a certain phase of maturity, and they are too young, and have not reached enough maturity to participate in the activities of an older group. Consequently they wane from the church, secure jobs, get married, and feel too busy to attend.

This worker has seen in her church, five or six groups of high school boys and girls leave and go elsewhere, or just quit going to church altogether, causing her much anxiety and deep concern. Upon being appointed youth director of her local church, she immediately put forth great effort to contact each young adult and took a poll as to whether or not they would be interested in a club or a group of their own age. They each answered with great enthusiasm that they would be so interested.

About eight months ago, the "YAC's" (Young Adult Club) was organized at Caldwell Temple A. M. E. Zion Church, Columbus, Ohio, with ten post high school and college students. The youth director had secured as their advisors, a young couple, both having extensive experience in dealing with young adulthood. Within the eight months, this group has grown from ten to eighteen, with many prospective members. The interest in this club is so high that the high school students upon graduating, immediately become members and others are awaiting the day when they graduate to become a "YAC".

At the time of National Youth Week, January 25 to February 1, the Young Adult Club led in the celebration along with the other youth of the church. The entire week was one of inspiration and dedication.

Since then, their activities have been varied. A "Snack On Wheels"—a money-raising project; and in contrast—services of recognition for mothers and fathers on their respective days during the Church School Assembly. Recently, a "Go-To-Louisville" dinner was sponsored in order to send a delegate from their own group to the General Convention on Christian Education and the Youth Assembly. This was a very unique affair. The programs and place-cards were in the form of the maps of Ohio and Kentucky, with a route outlined from Columbus to Louisville. This dinner started with a spiritual emphasis with the chaplain reading the "Portrait of Christ" as a spotlight was focused upon the picture—"Head of Christ". After dinner, the highlight of the evening was an address on Christian Education by our newly-appointed pastor, The Reverend J. Dallas Jenkins. The evening closed with the forming of the "friendship circle" which is the custom of closing at all meetings of the "YAC's" and singing "The Lord Bless You and Keep You."

The most recent affair was a combined one with the total youth group of the church. A trip was made to the Cave of the Hocking Hills in Ohio, and we were able to gain a greater and broader knowledge of God and His Creation, feeling much closer to Him as we saw His wonderful handiworks. This day was spent along Nature trails, and ended in benediction around a campfire.

These are just some of the ways in which young adults may find pleasures in the crurch, not only pleasure but the type of fellowship

with others that can be experienced only in a Christian group, and the close communion with God.

We are not getting away from the real purpose of this group—to deepen the commitment to Christ—to promote regular church attendance—by seemingly to have so many activities. Quite the contrary. A number of these young adults have become Church School teachers, and others aspiring, some have become leaders in the Christian Endeavor—some have become choir members and others active in various church-related groups. This is the age when most are planning and perhaps have made definite decisions as to their life's vocation, and are studying and working towards that goal. If ever there was a time when they need the influence of the Christian Church, it is at this time when great decisions are being made. They need to feel a very vital part of the total church program, and therefore feel a vital need for the spiritual uplift and guidance that can only be met in the Christian Church.

It can truthfully be said that this group has bridged the gap that has existed in our church for so many years, and we feel the future of the church, which at one time seemed rather dim, now is a very bright and glorious one.

We are now in the process of exploring and evaluating the possibilities of a program for these young adults, within the same age bracket, 18 to 25, who are married.

Such church activities and group work as Missionary Education and Bible Study groups, parental counseling, home and family study, along with some social activities are some possibilities for this group. We must realize the difficulties that may arise by trying to integrate and adjust so young a group, yet married, with older adults; on the other hand, there would be a maladjustment for both groups if integrated with unmarried young adults.

We feel greater efforts should be made to keep these young adults close to the Christian Church, as so many of them are beginning families. Indeed, this group should especially be included in the total program as they need the counsel, guidance and influence to face their many problems, most certainly when in the life of parenthood, which can only be met in the Christian Church.

THE PASTORAL EPISTLES

By James T. Jones

Recipient of the A. M. E. Zion Quarterly Review Prize

Livingstone College, Salisbury, N. C.

Introduction

In our Bible there are three short Epistles which are closely akin to one another in motive as well as character that have been ascribed to Paul. These Epistles are not addressed to churches, but to individuals. There is much advice in them concerning how the pastoral work of the church should be conducted, especially, is there found the moral duties of church leaders. It is quite striking that nothing is said about academic or ecclesiastical duties and requirements, just mainly the moral is emphasized. These letters have come to be known as the Pastoral Epistles because of the knowledge they contain concerning the work of a pastor or one who has the general oversight of the church. Two of the letters are addressed to Timothy and one to Titus.

There is considerable controversy among New Testament scholars as to the genuine Pauline authorship of the three Pastoral Epistles. The problem in this paper is not to prove conclusively that the three letters were or were not written by Paul. That could hardly be expected since there is not agreement among authorities in the field. I shall merely give the argument as presented by the scholars both for and against Pauline authorship. Probably the best place to begin is with the problem of Paul's last days and death.

The time of Paul's death is by no means a certainty. The abrupt ending of Acts gives no clue to what happened to the great little missionary from Tarsus. It has been ascertained from various references in Christian literature that Paul was surely put to death; but the question of when and under what exact circumstances is not answered in Acts. Scott makes this comment: "The probability is that his trial, after his three years of detention at Rome, resulted in his condemnation. If he had been set free and had resumed his work, some account of his later activities would surely have been preserved." [1] It is quite conceivable that Paul's life came to an end during the Neronic persecu-

tions around 64 A. D. At least he is not heard from in history after that time. If Paul wrote the Pastoral Epistles they would have to be assigned to that obscure period between his first trial and his death.

Argument for Pauline Authorship

If we assume that Paul wrote the Pastoral Epistles we also must assume that he was released after his first imprisonment. Ramsay says that Paul was released in 62 A. D., others like Deissman and Turner say a year later.. Scott says that the epistles belong to the period bordering on 64 A. D. The prevailing tradition that the great missionary ended his brilliant career with a martyr's death during the Neronic persecutions does place his death before the cease of 68 A. D. In the light of this situation the letters can be dated between 62 and 68 A. D.

Scott says, "it must not be thought that the Epistles are mere fragments or fabrications, with no right whatsoever to be ascribed to Paul. It can be shown by delicate linguistic test that Paul is their author. This fact is especially true of II Timothy, therefore a probable explanation of the origin of the letters suggests itself. Paul had on different occasions

1. Scott, Ernest F., Literature of the New Testament, p. 193.

sent notes to his different assistants, and some of these had been preserved and fallen into the hands of a later teacher. This teacher felt that the notes as they were, were too brief to be placed among the Pauline collection, so he took upon himself the task of putting them together, expanding them and giving counsel such as would be profitable for the church of his day." [2]

In further support of Pauline authorship Professor Arthur S. Peak offers the following evidence. He says that it is very improbable thtat anyone writing in Paul's name with a distinct purpose in view should have inserted some of the trivial details or injunctions, which are quite natural in a letter of Paul, but by no means natural in a letter that is not genuine. Such is the reference to the cloak left at Troas with the books and parchments. There are also many personal references which give a strong impression of authenticity, and are unlikely to have been written by anyone else.

"Many scholars insist that the epistles must be taken as they stand and are entirely genuine or entirely spurious. Hort says that the objections are real, but to the best of his belief the Epistles are genuine, and

that not in part, since the theory of extensive interpolation does not work out well in detail." [3]

2. Scott, Ernest F., Literature of the New Testament, p. 194.
3. Peake, Arthur S., A Critical Introduction to the New Testament, pp. 69-71.

One of the first objections to Pauline authorship is that the epistles cannot be assigned to any period of the Apostle's life otherwise known to us. It is now generally agreed that attempts to place them in the period covered by the Acts of the Apostles have not succeeded and if they are genuine they must be dated after Paul had been released from the imprisonment recorded in Acts. This line of reasoning, of course, brings up the question of whether or not Paul was released, which is not known with any degree of certainty. Peake records a statement by Clement of Rome which if taken alone would imply at least, that Paul went to Spain: this would certainly mean that he was released from prison. Clement uses the phrase "having come to the bound of the west." This suggests Spain rather than Rome, but the statement is neutralized by the one which follows, "and having witnessed before the rulers, he departed thus from the world." This statement, in the opinion of Peake, evidently refers to the Roman imprisonment and therefore fixes the bound of the West at Rome rather than Spain. Furthermore, Clement it seems, places the death of Paul before the Neronian persecution. So, if Paul was not released the Pastoral Epistles as they stand cannot be genuine.

Another problem arises against Pauline authorship by the references to false teachers. It is generally assumed by those who deny Pauline authorship that the heresy referred is of the Gnostic type of the second century. This of course, brings up the question if or not the heresy referred to is of the second century Gnostic type. Hort examined the nature of the heresy in his Judaistic Christianity, and reached the conclusion that the heresy is wanting in evidence in support of Gnosticism. So in the opinion of Dr. Hort this problem does not bear upon fact that the Epistles are not genuine.

Scott says, in the argument against Pauline authorship that the style and language of the Epistles are very similar but entirely different from all Paul's vividness and compactness of language there is a series of monotonous sentences in which the words are not in support of the matter presented. There is a definite lack of Pauline style and language .

Stating another opinion of Scott, we find that he disagrees with the theology in the Epistles as being that of Paul. Paul emphasizes internal fellowship with Christ while the writer of the Epistles is intent on outward performance. He thinks of the Spirit not as a divine power, working in all believers, but as conferred mechanically on the regular officials of the church. The writer regards faith as formal assent to certain doctrines. The great difference in Paul's religious teaching, as Scott sees it, is quite striking in the writer's use of the terms and phrases used by Paul. If the writer felt that he was thinking as Paul thought, but shows that he has badly misunderstood him.

Probably the most convincing argument against Pauline authority is found in the ecclesiastical order to which they refer. Scott says, "There was no official ministry in the time of Paul." Scott says further, "men endowed with the Spirit traveled from place to place, gathing converts and forming them into little communities of brethren." "When the Pastoral Epistles were written, the church was coming to to be regularly organized." "We hear of bishops, elders, and other church officials whose duties were clearly defined for them." "The traveling missionary was given place to the local pastor. It seems evident that between the time of Paul and the date of these letters, there had come about the great constitutional change which distinguishes the later church from that of primitive age." [4]

From the foregoing statement what are we to finally conclude as as to the genuineness of the Pastoral Epistles? We are not to get the idea that none of the Epistles are genuinely Pauline. In the content of the Epistles are some passages which are worthy of the Pauline stamp. This is especially true of II Timothy as linguistic tests can show. Scott has this explanation as to the origin of the Pastoral Epistles: Paul had from time to time sent notes of instruction to his various assistants, and some of these had been preserved and had fallen into the hands of a later teacher. He felt that in themselves they were too brief and unimportant to find a place in the Pauline collection, so he took it upon himself to weave them together and expand them, introducing councils which would be profitable to the church of his time.

In light of the argument thus far set forth, we may now come to some conclusion regarding the Pastoral Epistles. From the Scott point of view, we may say that the Epistles must have been assimilated at a

reasonably early date when the notes of Paul were still extant. There is some evidence that they were known in their present form to both Ignatius and Polycarp about 116 A. D.; it is also possible that they were used twenty years before by Clement of Rome. If this is the case, the Epistles may be dated somewhere around the year 100 A. D. The ideas in them are in agreement with that time.

4. Scott, Ernest F., Literature of the New Testament, p. 193.

We know from Church History that it was in the closing years of the first century that the church was getting established on a firm governmental basis. We also know from Church History that it was the latter years of the first century that heretical teachings began to appear. Dr. Newman says that, "The Gnostic heresy flourished in second century, but the germs were spread in the late first century. Paul speaks of knowledge as "puffing up", of oppositions to knowledge falsely called. In the Johannine writings we see still clearer evidences of Gnostic opposition to Christianity." [5] We see from the study of the Pastoral Epistles that they are concerned with heresy and church officials both of which we know from history to have been present very late in the first century. According to our available information Paul was no longer alive. In light of this evidence I think we can be safe in concluding that the Pastoral Epistles in their present form could not have been written by Paul.

Content of the Epistles

The three short Epistles contain advice and religious instruction from an old and experienced churchman to two neophytes in the Christian ministry. In I Timothy the author it writing to his disciples in whose charge he has left the work at Ephesus. The seasoned preacher warns his younger friend against the false doctrine and those who are propagating the doctrine. He afterwards gives advice on public worship, the duties, ethics, and morals of church officials both bishops and deacons; he also outlines or touches on the method by which the bishop should fight the false teachers. The first Epistle closes with some general instructions for the christian community.

5. Newman, A. H., A Manual of Church History, pp. 180-181.

The second Epistle is of a personal nature. The author reminds Timothy of his christian family background, and reflects on his own work as an apostle. He tells Timothy to follow in his footsteps and

defend the Christian faith. A stern, strong denunciation is hurled against the false teachers. The author tells Timothy of his personal circumstances and closes with a moving and solemn charge to his son in the ministry who is to follow him.

The brief Epistle to Titus follows very closely the pattern found in I and II Timothy which indicates that the conditions in the church were not confined to just one locality. Titus is instructed in the duties of a bishop and also warned against false teachers. He is counselled concerning certain classes of people in the church. A sharp contrast is drawn between true Christian behavior and that advocated by the heretics. The Epistle to Titus closes with some personal advice from the outgoing churchman.

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Among the speakers selected for the Quadrennial Convention will be the 11:00 A. M. speaker for Sunday, August 7th, Bishop John William Martin, who for so many years resided on the coast and who is now a resident of Chicago, Ill. The keynote address at 3:00 P. M. the same day will be given by Bishop William Jacob Walls, president Bishop of the First District, while at 8:00 P. M. Bishop Herbert Bell Shaw of Wilmington, North Carolina, will be the speaker.

PERSONAL EVANGELISM

By Rev. H. H. Sink

At the General Convention on Christian Education held recently in Louisville, Ky., seminars were conducted along lines of that which was considered major interest lines. In some instances the work of individuals who were requested to appear on the program were not heard. The A. M. E. Zion Quarterly Review is attempting to present some of these papers that they may be studied by the interested ministry. The one printed herein was written by the Reverend H. H. Sink, minister of St. Paul Church, Johnson City, Tenn.

"Evangelism is big business and it is serious business. Jesus Christ made evangelism the primary business of His own life and ministry. He came saying, 'The Son of Man came to seek and to save that which was lost. He was always seeking and He was always saving. He never allowed Himself to forget why he came.' This statement was made by The Reverend Jesse M. Bader, D. D., General Secretary, World Convention of Churches of Christ (Disciples). Much of what I shall say in this paper is directly quoted from Dr. Bader's writings in the Bi-Monthly Paper, 'Christian Economics,' published by the Christian Freedom Foundation, New York, N. Y.

"Personal Evangelism as a subject is self explanatory, it means personal work on the part of the individual who will interest himself in the care of another soul's welfare. However these interested persons must of necessity be changed individuals, if you please, 'born again,' converted in heart, soul, and mind to the Jesus way of life, individuals who can say as did John Wesley after the Aldersgate experience, 'I felt my heart strangely warmed.' Like Saul of Tarsus who had the Damascus Road experience, he was turned completely around. Like the men called to be the disciples of Jesus, who followed Him and in so doing were changed. He gave them new hearts and new minds. Nothing happened and nothing can happen until men's hearts are changed. These men are examples of the nobler sort and all who have followed their wake have had to have similar experiences.

"Every changed person is by the change a new Evangelist for the purpose of helping another to be changed, thus the personal touch and as the song writer has said, 'You bring the one next to you and I bring

the one next to me, so in no time at all we will win them all, so win them one by one.'

"There may be modern techniques and new methods that are being taught in this highly technical and trained age in which we now live but I do not know them. These may be better suited to the approach of this subject before us but my humble opinion is the old method is still good and helpful. First change the individual and then we can affect the other changes. Before we can have fruit we must have roots, no fruitage without rootage. Nothing happened through the preaching of Paul until something happened within Paul. Before there can be a change in America for the better, there must be changed people in America for the better. Changed individuals who are determined to cooperate with God in the extension of his imperishable Kingdom on earth, can and will do great and miraculous things. The sensational, spectacular and daring gospel preacher Billy Graham who is just home from London where he preached to over a million and a half people in Harringay Arena and in two Stadiums, had more than thirty thousand decisions and many remarkable conversions. Before this young man of 37 years of age did something religiously outstanding for God in Great Britain, something had to happen first to him. Jesus Christ can make bad men good and good men better. He can and does inspire and empower them to go out to change others and to change what is unjust and unrighteous in their present social order.

"In the process of Evangelizing and Christianizing the Nation or the World you must not stop with the individual but you must start there. It is impossible to get a peaceful world without first making peaceful men. It is impossible to have a brotherly world without first having brotherly men. There can be no Christian nation without Christian individuals. Christian men and women are to be the cause of a Christian society. A righteous social order will be the results of a righteous people working for right.

"Evangelist Billy Graham proclaims, 'All men are sinners, in breaking the Ten Commandments and not living up to the Sermon on the Mount. The only hope of salvation lies in accepting Christ as a personal Saviour. It is not enough to go to church once in a while. To put Christ's teachings into practice in daily life we must all start by being "born again".'

"The individual home must become a personalized unit of Christian fellowship. Here is a huge evangelistic opportunity and responsibility. Children imitate their parents. The teaching of the parents or the lack of it, shapes their character and their destiny. If we are to have a Christian nation, evangelization must begin in the homes of America. We must concentrate on the serious business of childhood evangelization. Homes where there is no Christian conversation ever carried on; homes where there are no family prayers at the table at any meal time; homes where there are no Christian pictures on the walls; homes where there are no Christian literature or books brought in for the family to read, in these homes millions of children are being born every year. The answer to these regrettable conditions lies in personal evangelism.

"The individual local church must become a personalized unit of Christian fellowship and busy itself through its members and equipment and all it can offer in service to help put over the big job of reaching the unreached for Christ. The prayer of the followers of Christ today is, 'Pray ye the Lord of the harvest that He will send forth laborers into His harvest.' Laymen and laywomen of the church must see these millions of unchurched and enter into the great fields of labor.

"This striking statement was made by D. Elton Trueblood, recently appointed Chief of Religious Policy for the U. S. Information Agency: 'We believe that ours is a world in which the living God is seeking to bring us, both individually and collectively, into a new life, and we are guilty of inadequate faith if we rest content with anything less.' This is the philosophy behind the Quaker religious thinking.

"This all important fact is too often forgotten and it reminds one of the story told of a Pittsburgh post office;; it was dedicated with fanfare; special speakers, bands and flags—all the characteristics of a monumental event. But after the ceremonies were over, they looked around to discover to their amazement that there was no place provided to mail a letter. The very thing for which the post office was built had been left out. Why is any church located in a rural area or urban center if its first and main business is not to win boys and girls, men and women to Jesus Christ and bring them into the fellowship of the church? The church and its members must keep up the evangelistic interest. There is an heartening interest being noted on the part

of the lay members in all denominations to personal evangelism. More must be selected and trained in order to do a more and satisfactory job of going into more homes. The lay members can and do get a fine response to their appeals as they contact others in the homes of their friends and neighbors, their personal touch means something to those to whom they go."

In an all-out effort to stimulate interest in Family Life your church urges you to begin now adequate plans for the Family Life Months (May and June). In this period the Church has a wonderful opportunity to place emphasis on Mother's Day, Family Communion Service, a Youth Day in the Church, Father's Day, Children's Day and a Recognition Sunday. The National Council of Churches will give you suggestions along many, many lines. Pamphlets for a nominal fee can be purchased, films can be shown and significant recognition given those in your Church who are doing a grand job at Family Life can be pointed out. Write

For other materials.

The Joint Department of Family Life
National Council of the Churches of Christ in the U. S. A.
79 East Adams Street, Chicago 3, Ill.

The Thirteenth Quadrennial Convention and the 75th Anniversary observance of the Woman's Home and Foreign Missionary Society of the A. M. E. Zion Church will be held in the First Church and the Lafayette High School Building, Los Angeles, Calif., beginning Saturday, August 6th, and closing Friday, August 12th, this year. The theme of the convention will be *Missionaries, Channels of Blessings During 75 Years.* Registration for the convention will be $3.50 with board and room computed at $4.10 per day for each person, with the understanding that two persons will share a room.

OF HISTORICAL NOTE

The A. M. E. Zion Church by the Editor

Interesting are the statistics and accomplishments noted in the minutes of the General Conference of 1864. The Reverend Singleton T. Jones had done commendable work at Harrisburg where a new church had been constructed. At Burlington, New Jersey, the Reverend H. H. Blackstone had likewise succeeded in erecting a new structure and at San Francisco, Calif., a church had been purchased seating 1,000 persons and costing $15,000.

Other notable accomplishments had taken place in the Allegheny Conference where at Brownsville, Uniontown and Washington (Pa.) buildings had been erected under the leadership of the Reverend Charles Wright. The Sewickley Church, guided by the Reverend H. A. Williams and the Bedford (Pa.) congregation, pastored by the Reverend S. T. Scott, likewise had made great gains. New societies appeared at Masselon (Massilon) Ohio, Lanesville, Warren (Ohio), Ithaca, New York, while the Reverend Thomas James had succeeded in rebuilding and enlarging the Rochester, New York, Church.

The statistical table listed with the 1864 General Conference is also of interest. By this time the denomination was 68 years old. From the small beginnings of the one chapel definite and real progress had been noted. The denomination, however, had not seemed to catch the full impact of the evangelistic spirit, possibly because the major impetus was provided by laymen in the beginning days. The zeal to spread the Kingdom beyond the immediate circle of New York was therefore not present. Churches were brought into the denomination mainly on application and not on direct establishment. Some ministers were sent to potential points in the years immediately following the 1820s but the lack of funds handicapped the efforts.

Conference Ministers

	Elders	Deacons	Preach-ers	Church bldg.	Organi-zations	Members	Sunday School Members
New York	36	6	6	49	8	4,484	2,760
New England	15	4	3	13	4	1,201	8,000
Philadelphia	17	3	6	24	9	2,688	12,000
Allegheny	13		1	21	5	936	8,000
Genesee	7		1	16	8	784	14,000
Baltimore	7		1	6	3	955	4,000
North Carolina	2	3	1	3	1	2,654	1,414
Totals	97	16	19	132	38	13,702	50,174*

* Listed were 131 Church Sunday Schools in these 132 churches.

The General Conference of 1864 is important in our history for several reasons, among them being the reaffirmation of the equality of the elected Superintendents, the presence of several recognized lay delegates, the movement for organic union and the Committee investigation of the resignation of Superintendent Ross.

Of the lay delegates registered, the names of the following appeared: Philip Buchanan of Wesley Church, Philadelphia; William Wilson of John Wesley, Washington, D. C.; George Brooks of Zion Wesley, Washington D. C.; Edward Hill of New Bern, N. C.; Flato Hale of Oyster Bay, Long Island, N. Y.; James T. Butler of Baltimore, Md., John J. Smith of Boston, Mass., and a Mr. Pulpress of Alleghany (now North Side, Pittsburgh, Pa.)

The movement for organic union between the A. M. E. and the A. M. E. Zion Churches evidently had been thoroughly discussed prior to 1864 for the Superintendents in their quadrennial message strongly urged action. It appears that the subject was not brought to the floor, however, until Thursday, May 26, 1864, when Reverends A. McIntosh, M. Stuby and a Dr. Watts of the A. M. E. Church were presented. The delegation from the sister church given an opportunity to present the matter, suggested that a Committee of Nine be appointed in addition to two Bishops (Superintendents in our case). The two committees were to meet and lay plans for a convention (at a time and place selected) of duly elected individuals providing the combined committee thought this feasible. The Convention would determine the

conditions under which unification could be arranged and then the plan was to be submitted to the annual conferences for ratification.

As a result of this proposal the General Conference passed the following resolution.

> "That we cordially receive the representation made to this Conference by the sub-committee from the Committee on Church Union appointed by the A. M. E. General Conference and that we promise to give the subject a Christian and fraternal consideration which its importance so justly demands at the earliest opportunity."

After debate it was resolved that a Committee of three should be appointed to present "the Christian greetings and resolution" of the A. M. E. Zion Church to the A. M. E. General Conference. The Committee selected consisted of Reverends Singleton T. Jones, J. B. Trusty and S. M. Giles.

The Committee returned reporting a "cordial reception" from the sister denomination but stressed this one difference in the initial report: "that the entire Bench of Bishops were to be united with nine from that body and the same from us or an equivalent number."

From this point the Minutes are somewhat confusing but it appears that on Friday, May 27th, "after roll call" resolutions calling for agreement with the A. M. E. suggestions were adopted. Reverends J. W. Hood (his appointment or election on the committee is significant because of his violent bitterness and opposition to organic union years later), J. H. Smith and J. P. Hamer were delegated to so inform the A. M. E. General Conference. It appears that a meeting was held at Bethel Church on 6th Street the same day (5:30 P. M.). Those representing the A. M. E. Zion Church (ministers) were: Reverends S. T. Jones, J. W. Loguen, P. H. Laws, J. W. Hood, Samson Talbot, H. H. Washington, J. Coleman, J. D. Brooks, J. P. Hamer. The reserves were: S. M. Giles, W. F. Butler and J. Williams.

Evidently this meeting was held with the A. M. E. delegation and agreement reached on further procedure. Since Bishop Moore was evidently close to the facts we turn to his history for a clearer interpretation than the Minutes appears, at first hand, to give.

At the meeting at Bethel Church (May 27, 1864) "the meeting was organized by Bishop Clinton with singing and praying; Bishop J. D. Brooks was called to the chair; Revs. J. M. Brown and J. P. Hamer were chosen Secretaries. After deliberation it was decided that this should be a formal meeting. The object of the meeting was stated, whereupon the proceedings of the committee who originated the matter in the A. M. E. General Conference were read, but the resolutions in those proceedings not being sufficiently full, they were laid upon the table, and the matter referred to the following committee: Revs. Birch, S. T. Jones, J. H. Williams, J. W. Loguen, S. M. Giles; these persons were instructed to draw up resolutions expressing the sentiments of the joint committee on the subject. The committee withdrew and after an absence of half an hour returned and reported as follows:

Report of the Sub-Committee

Whereas, the committee of the A. M. E. Zion and the A. M. E. General Conference met in joint committee, and having interchanged sentiments on the great question of union between the bodies represented by them; therefore,

Resolved, that it is the opinion of this meeting that the great question of consolidation may be safely committed to a convention to consummate a union upon the basis which will be satisfactory to all concerned.

Resolved, that it is the sense of this joint committee that such a convention be held in the city of Philadelphia, commencing on the second Tuesday in June, 1864, in Wesley Church on Lombard Street, at 10 o'clock A. M., and that twenty-five delegates from each connection shall compose said convention; and the result of said convention shall be submitted to the Annual Conference of both Churches, and if agreed to by a majority of each, shall be final; all of which is respectfully submitted.

Reverend J. W. Hood offered the following preamble to the resolution:

Whereas, it is indispensably necessary that the minds of the people of both organizations be prepared for the important event contemplated; therefore,

Resolved, that a committee of three be appointed to issue an address to the churches through the columns of the Christian Recorder and the Anglo-African, setting forth clearly the object for which the convention is called.

According to the Minutes of the General Conference and the statement of Moore the suggestion of J. W. Hood prevailed and the following were appointed to make such a statement to the two papers noted: J. W. Hood, S. T. Jones and E. Weaver. According to Bishop Moore a discussion followed as to just how the delegates to the convention were to be selected in the respective denominations and finally an agreement was reached to refer this election to the two General Conferences.

When the Zion section of the Committee returned to the General Conference they made their report. While the debate was *spirited* (states Moore) the mere fact that it was not a long drawn out affair indicated general agreement to the idea from the first. Both Moore and the Minutes of 1864 agreed that the following were elected delegates:

New York Conference: Reverend William H. Pitts, Jephtha Bancroft, Isaac Coleman and Jacob Thomas.

New England Conference: Reverends S. M. Giles, G. H. Washington, W. F. Butler and J. W. Hood.

Philadelphia Conference: Reverends Sampson Talbot, S. T. Jones, Charles J. Carter and J. B. Trusty.

Southern Conference: Reverends J. D. Brooks, J. P. Hamer, R. H. Dyson and J. A. Williams.

Allegheny Conference: Reverends Abraham Cole, James A. Jones and J. B. Cox.

Genesee Conference: Reverends J. W. Loguen, William Sanford, James H. Smith and Basil MacKall (the last not named by Moore).

Reserves: Reverends J. P. Thompson, New York; Jacob Anderson, Phila.; George A. Spywood, New England; R. A. Gibson, Southern; P. G. Laws, Alleghany, and John Thomas, Genesee.

While no word is stated concerning the lay position on this union it appears that the few present must have reflected some dissatisfaction at no lay representation for great bitterness developed in a fight to force *instruction* of the delegates. This move was led by the laymen in the Conference and became so intense that only a telegram telling of the severe illness of Dr. S. T. Gray (father of the movement to heal the breach between the factions in 1856) was seriously ill. A second telegram informing the conference of his death caused an immediate adjournment.

While somewhere there may exist the full Minutes of the meeting held at Wesley Church, so far we have mainly conjecture as to that which transpired. We do know that the keen enthusiasm of J. W. Hood for organic Union must have received a rude jolt in the weeks following the rise of the 1864 General Conference. How justified he was in his bitterness remains to be a conclusion drawn by those who read his history and glean the over-all viewpoint. Suffice it to say that four years saw the Zion Church with waning faith in union with Bethel. The seeds of the *oneness of the church* were so alive that the best opportunity of again entering the folds of the Mother Church presented themselves in the immediate years ahead. This failure can only be attributed to the fresh circumstances surrounding the division of North and South in the Mother Church. And so again the point at which the Methodist Church was to find itself less than 75 years later could have come to pass in 1868, or certainly by 1870.

The A. M. E. Church requested that certain changes be made in our discipline that would make it conform with their system. The major point involved the election of bishops for life. At the time we were still electing superintendents every four years. In this the Zion Church agreed. On the matter of the rights of the laity the Zion Church appeared to be unwilling to comply. As has been stated, from the beginning of the Church lay activity and authority had been a characteristic and it is certainly true that the denomination would have been taking a backward step had it agreed to a restriction of these rights. The Committee rightly felt that to do so would defeat the

union so far as Zion was concerned.

The convention evidently found no difficulty in agreeing on the name—United African Methodist Episcopal Church. Both churches had a privilege to this title. But the major concern was that of the episcopacy—and actually the great question of ordination. This being the stumbling block it was suggested by the Reverend Jeremiah Loguen that "we begin at the other end and work up." To this everyone agreed. No difficulty was encountered until the matter of the episcopacy was reached again. Bishop Hood states in detail the circumstances which followed.

> The first question voted on was that we adopt the superintendency as it exists in the Zion Church. As it had been agreed that just enough of our men were to vote with them to defeat this proposition it was defeated by a close vote.
>
> Editor's Note: We must keep in mind that each church had an equal number of representatives.

Bishop Hood continues:

> The next proposition was that we adopt the lifetime bishopric.
>
> This was adopted by a close vote. The last proposition to be considered was a provision that before the final consummation of the union the General Conference of the Zion Church should be called into extraordinary session and the bishops elected for life and ordained. On this question the convention was a tie; but according to the rules of the convention in case of a tie the chairman had the casting vote. Bishop Clinton was in the chair and voted for the proposition, and it was then adopted. - - - - - -
>
> They (the A. M. E. members) then asked that we have another session. - - - - Notwithstanding it was our day to have the chairman - - - - (they) had Bishop Campbell in the chair before the hour to which we had adjourned. When we assembled - - - - one of their delegates - - - - had a long preamble and resolution; - - - - The substance of the resolution was that we put off the final consummation of the union for four years, each party doing

all it could for its own side during that time. For this all their delegates voted. All our delegates voted against it, but Bishop Campbell gave the casting vote in its favor - - - - - . There would have been no harm in those resolutions if they had honestly intended to take the four years in preparing their people for the change as they stated.

The A. M. E. Zion Church went ahead with the idea of union having printed several thousand copies of the proposition but the deep interest in organic union was never to reach the imminent point it reached in 1864. As we have stated by 1868 the church was seriously looking forward to some agreement with the Methodist Episcopal Church North.

Editor's Note: In a subsequent issue we will continue the reporting of the work of the 1864 General Conference.

BISHOP CAMERON CHESTERFIELD ALLEYNE PASSES

For the second time this quadrennium the Church suffers a distinct loss in the passing of a Bishop.

As we are in press the passing of Bishop Cameron Chesterfield Alleyne of Philadelphia reaches us, as with the late Bishop James Clair Taylor. Bishop Alleyne was a former editor of the A. M. E. Zion Quarterly Review, being elected from that office to the Bishopric.

Our sincere condolences are offered to the bereaved family.

"WHO TOUCHED ME?"

Mark 5: 25–34

Rev. John A. Worboys, Ph. D.

Minister, Christ Church Baptist, Rutherford, N. J.

In the New Testament, the miracles of Jesus are described as Wonders, Works, and Signs. In calling them *Wonders,* attention is called to their extraordinary, supernatural character. In them, quite obviously, was the working of a Power beyond any human capacity. As they came to be viewed, however, in the light of Christ's personality, the working of miracles seemed so natural to Him that they came to be called simply His *Works.* But whether viewed as Wonders or as Works, every miracle which Jesus performed pointed beyond itself to some great fact or truth about Life and about God, making it an acted parable. It was the recognition of this truth about the miracles of Jesus which caused them to be called *Signs.* And if ever a miracle was A SIGN, it was Christ's healing of the Woman who pushed her way through the crowd to touch but the hem of His garment!

"Who touched me?"—asked Jesus. Under the circumstances, the very question seemed ridiculous to His disciples. "The multitudes throng and press thee", they answered, "and you ask, Who touched me?" But "I do not mean the multitudes", said Jesus. "SomeONE touched me . . . for I perceive that virtue has gone out of me!"

SomeONE!

What a SIGN of Christ's awareness of the individual! What a Sign of His individual understanding, compassion, and service! Amid the thronging and pressing of the multitude, someONE touched Him—and He knew it, and to that ONE there went out the fulness of His power!

THAT was characteristic of Jesus! For this miracle-sign but brings to a sharp focus one of the most conspicuous and heartening features of the Master's character and service.

Wherever Christ went, CROWDS kept gathering around Him—

He taught, handled, and ministered to the multitude with perfect mastery. But the crowd was never just a crowd to Jesus. Looking through His eyes, it was individual men He saw, and to individual men He spoke, one by one, and the people knew that it was so! THAT was the secret of His Power with the multitude. But even so, the Crowd always meant limitation, not enlargement, to Jesus; and so, at the first opportunity, you will find Him withdrawing from the Crowd.

But Jesus always had time for individuals, or small groups in which individuality could preserve and express itself. And it is in His personal conversations with individual men and women that you will find the richest fruit of His mind, and the most revealing disclosures of the Divine dimensions of His personality. To Nicodemus, for example; to The Woman of Samaria; to the Rich Young Ruler; to The Twelve in the Upper Room; to Cleopas and his companion on the road to Emmaus.

Not only in His teaching, but in His service also, His consciousness and care of the individual expresses itself. For example: In the crowded synagogue on that Sabbath Day it was the withered hand of that one man which gripped the attention of the Master, and its healing was of more divine consequence to Him than all the religious taboos and traditions of Israel! Or see Him at the Pool of Bethesda. That poor cripple who complained that he "had no man" to help him, found out in the most dramatic way that Jesus was his man—not only that day but for ever after! Or read again the story of Blind Bartimaeus. They told him that "Jesus of Nazareth *passeth by!*" But they didn't know Jesus: for He never passes by anyone who needs his help; and the record reads that "Jesus STOOD"—and did for Bartimaeus more than he ever dared to dream!

Yes; in every part of the Gospel story, Christ's awareness, appreciation, and care of the individual expresses itself; but nowhere more vividly and dramatically than in this miracle-sign, in connection with which we hear the Master saying, "SomeONE touched me!"

And this, remember, is a Divine and Eternal Sign! For in all this Jesus stands and works as the Son OF GOD! In all this, Jesus is exhibiting the truth OF GOD! In all this, He is—

"The Word of God, the telling of His thought,
The Light of God, the making visible—"

We speak in a vague, theological kind of way about the DIVINITY OF CHRIST, and profess to believe in it. But what does that mean? Simply this: THAT GOD IS LIKE JESUS! As Jesus Himself said, "He that hath seen Me, hath seen THE FATHER!"

I admit that it almost takes one's breath away to even SAY that! But that was what Jesus said: and that was what Jesus meant! GOD IS LIKE HIM!

Oh yes; I know the kind of thinking which makes it difficult, if not impossible, for many to believe that. The kind of thinking which argues that GOD IS TOO BIG AND WE ARE TOO LITTLE to be of any individual consequence to God. But do not let that kind of thinking rob you of your birthright as the individual children of God.

Oh yes; I know that such thinking claims to be SCIENTIFIC! I am not forgetting, for example, John M. Watson's book called "Science as Revelation"—particularly his chapter on Astronomy, in which he professes to open our eyes to the moral implications of these immense spiral systems of stars which form the most awe-inspiring spectacle in our physical universe. "If a man thinks he is somebody, or is inclined to think he is important", he says, "let him come under the spell, ever so little, of what such spiral systems mean. Perhaps then he can be made to realize that he is but a poor insignificant microbe on a tiny grain of dust which itself means nothing even in the single star-system to which it belongs.

Yes; that's the kind of thinking which is abroad and which makes it difficult, if not impossible, for many to go along with Jesus when He says, GOD IS LIKE ME! The fact of the matter is, however, that instead of being truly scientific, such a conclusion is spiritual nonsense—the verdict of a brain that has momentarily succumbed beneath the weight of material magnitudes which are utterly irrelevant in determining the significance of a Man or the spiritual concern of God! For what has material bulk got to do with man's place in the Cosmos? What has physical size to do with the spiritual significance of anything? Can anything be too little to be beyond the care and reach of God?

If that be so, then God is *NOT TOO BIG* BUT *NOT BIG ENOUGH* TO BE GOD

THAT is the logic even of those spiral systems of stars! If the law which holds these vast star-systems in their true orbits BROKE DOWN ANYWHERE they would fall apart! But because it does not break down anywhere, NOT EVEN IN THE MINUTEST PARTICLE THEREOF, those mighty orbits move in their appointed rounds; Say not, therefore, that God is too big to look after you; but stand with Jesus and know that, little as you are, GOD IS BIG ENOUGH to hold even you in His love and care. For that is the message of Jesus when, speaking as the Son of God, he says, with all the multitudes thronging about him, "Someone touched me" . . . . . "SOME ONE!"

But there is more to this miracle-sign even than that! Let us look at it again. "Who *touched* me?" asked Jesus. "The multitudes *throng thee and press thee*"—replied His disciples. "I do not mean that", said Jesus; "Someone *TOUCHED* me—for I perceive that virtue has gone out of me!"

What a sign of the difference in possible contact with Jesus! The contact of the Crowd was merely the result of physical proximity. The touch of the woman was an Appeal, coupled with the Affirmation of a confident and expectant faith—an alive connection that made effective contact with the Divine power of God in Jesus Christ. AND IN THAT DIFFERENCE OF CONTACT WE HAVE A SIGN WHICH STILL STANDS AS THE EXPLANATION OF WHY THE POWER OF CHRIST CAN MEAN SO LITTLE TO THE MANY AND YET SO MUCH TO THE FEW!

Most of us believe in a general, theoretical kind of way in the continuous power of Christ; but we do not think of it as being in full living activity as it was in the days of His flesh. Most of us can read the Gospels and not balk even at those miracle stories which loom so large in the story of Jesus of Nazareth. But all too many of us have come to think of those miracles as belonging to a closed chapter of ancient spiritual history. Oh yes; His words live on to light my way of life! the record of His life endures for our inspiration and example, conditioned, of course, by our different tradition and culture; His spirit and His love, live on, transmitted from generation to generation by His disciples.

But somehow they have come to think of His available miraculous power as something limited to the human years of the Son of God!

BUT JESUS IS NOT DEAD. He went away that He might come again in a way which would make that power available for all mankind! For that power was not in the human body of Jesus, but in God's Eternal Christ made manifest in the flesh of Jesus of Nazareth, who ever liveth, ever worketh as the Way, the Truth and the Life of God! And the WITNESS of that continuing life and power has been visible in all the Ages; and there are AMONG Us those who can bear witness to the present truth of that miracle-sign; that the power of God is still available in Jesus Christ; that Virtue still goes out of Him—the virtue not only of Healing, but more miraculous still, the Virtue of Courage, of Peace, of Cleansing, and Eternal Life!

Even in the Days of His Flesh, however, that power was often locked up and insulated; by a stubborn unbelief in that which was visible proving itself all around them, or by the refusal of men to make that moral commitment and surrender of their lives to God which an effective outreach of faith unreservedly demands . . . BUT WHEREVER OR WHENEVER that Faith made even a hesitant and trembling approach to Christ, to say nothing of that full-statured faith which led that Woman to touch but the hem of His robe, THE DIVINE POWER WENT OUT, in healing, in cleansing, and in all the triumphant vitality of eternal life!

AND SO THE TRUTH STILL STANDS. THE POWER IS THERE—BUT CONDITIONED STILL BY THE REALITY AND INTIMACY OF OUR CONTACT THEREWITH—a contact which can only be made effective by the outreach of a trusting, expectant and obedient faith.

MEN AND BRETHREN WHAT SHALL WE DO

By Rev. E. Franklin Jackson, D. D.

Minister, National Church of Zion Methodism, Washington, D. C.

It was on Pentecost 1900 years ago that the question, "What shall we do?" was first uttered for the record inquiring of a Christian Minister. It is a fact however that everyone of us since that day . . . Peter to the most recent one admitted into the ministry . . . has had to

give an answer to those who day after day, under the same and differing circumstances request of us information, direction, and interpretation, regarding salvation. To the Christian minister they still come asking "What shall we do?" Sometimes it is only after pain and woe, after the orderliness of life has been disrupted or they have sustained great loss, nevertheless, they do come . . . and the minister must have the answer.

There To Find The Answer

To find the answer is the greatest problem with which a young minister is faced. Contrary to the belief of some, it is not how well you may be able to argue the Theological questions of the day; not how well versed in the doctrines of the church, (as important as this is), not any of these nor a combination of these that is the greatest need for the minister. RATHER it is knowing where to find the answer for the inquiring soul, the broken in spirit who search for salvation, their salvation, for peace and holy quietness amid life's turmoil who turn to to us desiring to know "What Shall We Do?" If this were an inquiry of the mind alone, it would pose no problem of personal knowledge and experience; one could take comfort in reference to the philosophies of the alltime greats, Plato, Aristotle, Socrates and the like . . . If it were of the conscience alone and posed only a moral question, I could take shelter in the works of the moralists, or explain away guilt complexes in the juxtapositioned offerings of Freud, Leibman Du Noy and/or Shiel . . . But the inquiring souls could go to these works of literature for themselves; instead they come to the minister and the reason for their coming is that their questions arise from the cries of broken hearts—soul cries born of great suffering and agony from the realization that without some help they are eternally lost. Often they come, having lost the way and find that circumstances or as it is put in poetic language "The moving finger having writ moved on" leaving them unredeemed and unsaved. For these, no mere recitation of some beautifully worded theory, no citation of the works of great minds, nor the thoughts of great Theologians will suffice. Theirs is a question of the heart . . . Heart trouble indeed. They need the Heart Specialist and the Minister of the Gospel must be the specialist in this case and prescribe. Now as the Hebrew expression freely translated goes, words that come from the heart go to the heart . . . So the minister must be able to give out of experience, out of sincere conviction, out of a great faith, an answer worked out in the crucible of his own life. He must

speak as one having authority and not as one of the scribes and Pharisees. As one in whom and for whom the answer has provided a workable solution. He must be able to say with every assurance, I know him in whom I have believed and am persuaded that he is able . . . . . " For then and only then can he possess the answer.

The answer must be found in us . . . . Like Lary in Somerset Maugham's book "Razor's Edge". There of necessity must be a time in our life when amid the dangling between the dark and the light we realized that "The Eternal and I are one". "For whosoever would come to God must believe he is and that he is the rewarder of them that diligently seek Him."

Even then the answer is sometimes the elusive feather that floats just beyond our grasp . . . . Would to God that I could say that the answer given by Peter that day . . . "Repent every one of you and be baptized in the name of the Lord Jesus Christ" would suffice in every case. Or that the answer given by St. Paul at a subsequent date to the same type inquiry would be the "cure all" . . . Remember, "Believe on the Lord Jesus Christ and thou shall be saved thou and thy house." As good an answer as it is; as factual as its thought content seems to be: the "broken reed" and the "smoking flax" in human experience seeking not to be crushed or quenched, cannot be satisfied with platitudes but they must find living answers coming from the heart and life experience of the preacher . . . This may be inadequate at times but the surest bet is just this . . . Poling in his book "Faith is Power For You" answers his son Clark's question "What do you know about God, Dad?" in this way "Mighty little, Son, mighty little by the test of absolute knowledge, but what I do know by the test of experience—sickness and health, sorrow and joy, life and death—by this test, what I know changes my life . . . . . "Getting the answer for one's self is the task but you will find that it will come for Jesus had the answer and gave it to Paul and Peter and all who have followed in their trail . . . . But how did they get it? To know this; to understand the manner of acquiring and anchoring the answer in one's heart: To have the seeds of faith planted which prove a power for ourselves and for the hungry inquiring souls. We must follow Jesus by personal experience to the mount of Temptation . . . . As Peter followed to the upper Room and Paul to Arabia where in contemplation of God's will for us we are assured of oneness with him.

In this Ministry you will need a Faith for ordinary times . . . . Times when God treats you as he does every other specimen of mankind . . .

To you I say . . . This is no ordinary occasion . . . Your entrance into the Christian ministry is marked by special consideration . . . Normally you would have had to come to me to arrange for a trial sermon . . . serve locally, be recommended to the District Conference for Local License . . . seek admittance to the Annual Conference . . . remain on trial and then passing the tests receive Holy Orders. In this case you are receiving Holy Orders in an unordinary manner . . . You and I know that it is a human trait that once accustomed to "short cuts". It's human I say to expect that this will be God's way of dealing with you. Then when he deals with us in the normal, ordinary way and the long and painstaking procedure of the grinding of the "mills of the Gods" is our lot, one no longer has the answer but becomes the inquirer, the seeker, the searcher . . . Then it is that we need what the poet describes as

. . . . . A faith that will not shrink Tho pressed by every foe
That will not tremble on the brink of any earthly woe.

WHAT TO DO WITH THE ANSWER?
YOU NOURISH IT WITH PRAYER, DILIGENTLY
YOU DELIVER IT WTH POWER CONSTANTLY
THEN ABIDE IN ITS PEACE ETERNALLY

Don't miss the next issue of the Review! We begin a special series of articles on *The Disciples* by Florence Turverey Reeves, an article on *Choosing An Organ* and a student paper on The Lord's Supper by Samuel K. Asante. Other contributions will include Applying Christ, The Hope of the World by Reverend A. C. Bell, and the address delivered by William J. Trent, Jr., at the time of the dedication of the C. R. Harris Residence Hall. Two sermons of very vital interest will be The Bush That Burned by Dr. Kenneth Brown and Ye Call Me Brother by Dr. E. Franklin Jackson.

PRACTICAL DEMONSTRATIONS IN CHURCH MANAGEMENT

The Caldwell Temple Church

Columbus, Ohio

For several years we have been stating that the work of the church has been tending toward the complex, and those individuals who attempt to see in its administration a simple matter, geared to even a decade or two ago, are not only doing the organization, the church, a disservice but laying the groundswell for its extinction. The A. M. E. Zion Quarterly Review deems it a prime mission to promote and encourage every sign and element of progress and feels that at times a stubborn desire to push experimental frontiers forward should be its only course. Of a truth ministers who are concerned for the welfare of the local church, who dare to be different in pursuing this aim, should and must receive the encouragement of every clear-thinking person within the church. It is with this in mind as well as the major purpose of the Editor's Visit—The Spiritual Life Mission and the Leadership Education School—that we journeyed to Columbus, Ohio, December 31 of the past year.

The Reverend J. Dallas Jenkins, assigned to Caldwell Temple Church in June of 1954 was in the midst of rewarding work. He had come to this young church of Zion Methodism—we say young for the wife of the founder is still alive and active in the congregation, another former minister who did great work resides in the City while the recent achievements of the gratifying move to Long Street under the Reverend A. L. Fuller is a true saga of our own time.

Reverend Jenkins is very quick to state that he found a church inspired to great things. Few will say that Reverend Fuller's years were not rich and vital ones while his successor, the Reverend Allen J. Kirk, pushed the congregation higher by his purchase of the new parsonage—several blocks east of the church—a splendid brick house—two furnaces, hardwood floors, finished third and usable basement and an all year round sleeping porch, a fine home for any minister and one of the finest parsonages in the denomination. Reverend Jenkins was very grateful that his wonderful family of six children and wife could have the rich facilities that this parsonage offers. The

house is well-equipt even to a garbage disposal unit which one rarely sees in any parsonage.

Three significant contributions are being made to the life of Caldwell Temple Church by Reverend Jenkins which we would like to advance here. Other matters could claim our attention as well, such as his sincere willingness to accept the program foundation of of his predecessor. Among these would be his full recognition of the contributions made by Reverends Kirk and Fuller. This past Christmas the great Christmas program established by Reverend Fuller was again held with an over-flowing congregation.

Reverend Jenkins is building on this foundation of spiritual advancement and adding to it. Significant was the Watch Night Service. Another is full and interested utilization of the church school facilities. Many ministers of larger congregations by-pass the Church Sunday School feeling that its work can be safely looked after by others. The fact that here is the greatest evangelistic weapon any church has and its greatest training—in loyalty organization seems to be unknown by all too many. The outreach of Caldwell Temple Sunday School was amply demonstrated as some ten young people and children made known their intention of accepting Christ and His Church as the goal of their allegiance. Because of this significant part played by the Church Sunday School Reverend Jenkins has placed emphasis on prepared teachers—having as his goal the eventual certification of every teacher under the international standards of the Division of Christian Education. To keep pace with this growth in the Church Sunday School (led by one of the best prepared Superintendents found anywhere) plans call for more room space than is now available.

The Church has reached a point which will make it imperative that either ways are found to seat the congregation or the beginning of a new organization will be necessary. A great point in this thinking is the active wish and encouragement of the minister. So often the minister of the First Church is not too interested in another congregation at the expense of his own.

We mentioned the three contributions of Reverend Jenkins. One of course was the Spiritual Life Mission and the Leadership Education School. We shall speak of this later. The second, hinted at

above, the utilization of every facility of the church to provide for its rapid development and the third appears in the business methods of the congregation.

The Church Council

A growing organization of many progressive Zion Churches here take its form under the name of the Church Council. Others have called it a Federation of Clubs. The significant thing of the Church Council at Caldwell Church is its function. Presiding is a president elected by the Council, assisted by two secretaries, one financial and the other recording. The spiritual life of the council is taken care of by a chaplain.

The membership of the Council consists of an elected representative from every club or organization with the exception of the Christian Education Board which elects one who reports for all age croup councils such as Children's Workers, Youth and Adult Councils. In addition to the representatives of these organizations as mentioned above there are Commissions who are members of the Council. These Commissions have certain designated functions planned to keep the church aware of its tasks as a congregation. Some of these commissions are: Inter-Church and Community Relations, Commission on Evangelism and Outreach, etc.

The Church Council requires a statement of conditions at the beginning of the Church year to be filed by every club or organization. This not only includes membership and its condition but finances as well.

The Church Council requests that every organization or club make a pledge, which is given monthly to the church budget. This money is collected by the Council but is not held by it. In other words the Council is merely the collecting agency.

It is the Editor's understanding that the Council meets once a month and in addition to the duties named above works out cooperatively all church-wide projects, clears all dates on the church calendar as far ahead as an organization can and is willing to plan, and collects from each organization one dollar a month for the support of the church magazine.

The Editor was particularly interested in the fact that the Commission on Evangelism and Outreach is made up of 19 persons while 13 individuals sit on the Commission on Inter-church and Community Relations. This second commission deals with such items as the prison, courts, city council, social service, Red Cross, Seal Sales and the National Association for the Advancement of Colored People as well as all relationships with the other churches of Columbus, the State and City Councils of Christian Education. A report of this commission is so interesting that we have printed it in this issue of the Review.

Another unique part of the system at Caldwell Temple is its service to the membership. Class leaders report to the proper authorities all sick and all needy. The Ministry of Kindness funds are administered by the Poor Steward, Financial Secretary, Preacher's Steward, pastor, a Red Cross Nurse, Home visitor and a social worker. Funds are those coming from this traditional offering at each worship service. The total offering is divided into three parts (not equal, however). Each week $4 is placed in the scholarship fund for deserving youth of the congregation. This fund is held by the Treasurer of the Christian Education Board (scholarships are awarded on a competitive basis under the direction of this Board). Another $2 is listed as for supply—food, medicine and clothing for poor and needy within the church. The balance of the offering is placed in the treasury for distribution to sick and needy. For example, each time communion is given to the sick and shut-ins a small token in money is given as well.

It is interesting to note the procedure followed in aiding those who ask for aid or are mentioned by the class leader. The church is aware that oftentimes something more than money or supplies may be needed. Thus it may be that services of a worker in housekeeping or relief in the care of the sick is provided.

Perhaps the most sensitive dollar we have in our world today is the Church dollar. The church therefore has a keen responsibility to follow closely every contribution made towards the carrying out of its program. Caldwell Temple Church has been fortunate in its ministry in this respect as well. There are in all nine report forms used in the congregation: A-1, Trustees; A-2, Stewards; B-1, Ministry

of Kindness; B-2, General Claims; C-1, Church Council; C-2, Quarterly Conference; D-1, Christian Endeavor; D-2, Church Sunday School; E-1, Class Secretaries. Many of these reports are filed every week and must carry the signature of the Secretary and Treasurer and be approved by the pastor.

The A-1 report

Date.....

Carried Over

Received During Week

Morning Offering

Evening Offering

From Auxiliaries

Total Receipts

Disbursements

1.

2.

3. ff

Recapitulation

Total balance on hand

Total Receipts

Total (Grand)

Balance

To B. and L. Reserve

To Regular Account

Total Reserves

EDITORIALS

At this time of our quadrennium it is customary for writers to get busy promoting candidates particularly for the bishopric to such an extent that all too many deem this the most important business of any General Conference. Perhaps it is for that very reason that our denomination, in an honest appraisal, must admit growth that is not in keeping with that experienced by other denominations. Perhaps that which the Editor sees is unimportant but it certainly appears that unless our emphasis is changed we soon will have a much smaller church over which Bishops can preside.

We know, at once, great criticism will be leveled at the A. M. E. Zion Quarterly Review on this point but if we can set the Church to thinking we will be willing to bear all the adverse words resultant.

We Are Not Holding Our People

One has only to leave the realm of speculation and examine hard facts to understand we are not holding our people. First of all, too many ministers, ministers of small and large congregations, have been placing such a small value on church membership that there is every reason why persons are turning away from the Church. To observe many pastors receiving individuals into the church makes one wonder where and by whom they have been trained. The Discipline actually has become a little book (its color has changed) whose laws and ritual are as meaningless as a western cheap novel. Even in cases where some painstaking pastor has followed the rule of transfer of members by sending along a letter, many times its destiny is the scrap basket without even a casual reading. In instances this Editor has seen ministers receiving members when even the name of the church is never mentioned and the pastor *makes up* his own form of admittance.

Who is responsible for these loose methods, which can surely bring about a lessening of church influence and diminishing evangelistic results? There is a need for a part of every annual conference session to be given over to the seriousness of these short-comings and the ministry who feels all this a waste of time should be told Church membership is not a *light* thing. Ministers should place as much emphasis on the ritual and forms of admitting persons into member-

ship as they place on every other function of the church. In truth, all other functions are secondary since Holy Communion and Baptism can only be observed where we have members.

There is every reason to believe that all too many of our ministers sincerely believe that the Sunday morning's sermon is the main segment of a church's program. This Editor does not wish to enter into any controversy on this point but a sermon is mighty ineffective if there is no one to hear it.

The Review calls upon every minister of the denomination to re-examine the matter of church membership. The Editor feels that every Presiding Elder should take it upon himself to question the minister of every church concerning his custom of receiving members and strongly urge the close following of the Discipline in all cases.

We Are Not Holding Our People

One denomination, approximately the size of the Zion Church has suddenly discovered that no matter what may be said concerning evangelism it is not doing a good job of holding its people. For example, according to its statistics certain normal growth should be experienced if only the children and youth born within the denomination are held through adulthood. In our case, by the same rule, we should gain 100,000 new members every ten years through these media alone, with other sources serving merely to replace those who normally withdraw or die. A conservative figure of our present number based on a membership listed around 1900 should bring us very close to the 1,000,000 mark.

According to statistics of the United States census recently compiled by the National Council of Churches, approximately 17,000,000 of our 160,000,000 population are to be found in the category of five years or under. According to those same statistics in less than fifteen years these children will be married or a great portion of them will be. Of this number approximately 68,000 are Zion Children or should be found in Zion Churches.

Some 22,000,000 children are in the category 6-14. Of this number 88,000 should be found in Zion Churches. In from 10 to 11 years this group will have married or entered adulthood. There are

44,000 young people in the A. M. E. Zion Church 15-19 years old. Some of these are marrying now—others will be home makers in less than five years. According to conservative estimates the Zion Church should have 40,000 young people (older youth) between 20 and 24.

To this Editor here is the greatest evangelistic source the church has ever had. One wonders just what we are doing with it. What are we doing to enlist that great segment of these age brackets outside the church?

Where Are They Going?

One hundred million Americans of our 160,000,000 claim church membership. More persons attended church services one Sunday last April than voted in the last election (1952). Perhaps in that number we had our share but the records of the General Secretary do not bear this out. Of course we are well aware of the practice of *not* reporting our full membership because we fear increases in denominational askings. But, by the record, where are they going?

Our Weaknesses

Failure to grasp new techniques, poor tools, poor and inadequate leadership are certainly a great part of the answer. Weak program building may be another. Failure to provide a critical examination of our accomplishment as heralds of Christ may be another for today more adverse criticism is leveled at the Negro Church than ever before. At any rate to be true to our God and Church it is ours to discover our weaknesses and our challenge.

A Final Glance At The Picture

Yes, perhaps the big business of the General Conference will be the elections but to leave Pittsburgh with that the only accomplished task will be a high travesty of justice and a waste of time, money and mission. Looking at the picture from a financial standpoint, what should be said of the nurturing of our normal evangelistic potential? The total program of the church, Bishops, salaries, General Officers salaries, departmental work, missions, home and foreign, ministers salaries, the building and maintenance of churches, their programs depend on membership. This Editor sincerely believes in all education and affirms that we are today placing too little funds into the

educational program of our denomination. President Trent has pointed this out on numerous occasions. Sad as our record is in higher education, in home and church it is very close to appalling. For these 240,000 children and youth, very few of whom will ever see a College as far as attendance is concerned we are spending less than $25,000 a year. Is there any reason then, to our slow progress?

Scheduled to be off the press in October is A History of the A. M. E. Zion Church, Part One, 1769-1782, by David H. Bradley. In the back of this number you will find a form whereby you may reserve your copy. As only a limited number will be printed we are urging you to RESERVE YOUR COPY EARLY.

A suggestion: To aid your church in the total program of the denomination the National Council of Churches is distributing a little pamphlet called THE DOORS ARE OPEN. It will interest your people to know just what the Zion Church is doing in cooperation with other denominations in utilizing the media of films, radio and television. INFORMED PEOPLE WILL SUPPORT A MEANINGFUL PROGRAM. Tell them about the work done by their General Claims Dollars.

IN AUDIO-VISUAL AIDS

At the time you are receiving this copy of the A. M. E. Zion Quarterly Review the minds of many will be turned to the forth-coming General Conference in Pittsburgh in May 1956. It is this Editor's sincere hope that as we are thinking some attention will be paid to the function of the church and its future program. Certainly if this is to be done all the knowledge we have should be placed at the hands of the to-be-elected delegates as they turn their minds to these matters.

In this respect we have felt that very few of us are aware of the relationship of the A. M. E. Zion Church to the National Council of Churches and the World Council of Churches. So many tasks we could not even begin doing are made possible by our working with denominations who are fellow members of the Council. Other *musts* which we would have a very difficult time doing are made likewise possible through this type of inter-denominational cooperation. In many, many instances the costs to one small denomination such as ours would be prohibitive. Then too, there is every likelihood that we would face the grim fact of manpower and know-how. The Council allows us to pool these resources so that we get things done.

This has been true in the realm of Audio-Visual aids. Several years ago the A. M. E. Zion Church was one of the twenty pioneers in the forming of the old Protestant Film Commission. With our small financial assistance, pooled with the others several films were produced and a vital relationship was established with the motion picture industry which gave Protestantism an official voice. The denomination was then paying into the project as membership dues $250 per vote. In the merger of Protestant forces into the National Council we found it necessary to withdraw simply because the increase in membership dues was too heavy to continue. Before this happened, however, we cooperated in the filming of such productions as *Prejudice*.

Since the merger we have had to divert our attentions to those points at which we could lend assistance and where financial commitment was not burdensome. The fact that funds in Christian Education had to be found on the basis of a 1948 budget did not allow for too much of this type of cooperation, however.

Perhaps the most significant participation in recent months has been that in the development of the film: *For Every Child.* Other participation came in the development of filmstrips: The Leadership Education Audio-Visual Kit of ten units, Children and the Church of seven units, the Youth Audio-Visuals of seven units, the Family Life set, four units and the very interesting and useful three unit Church School Administration Kit to be issued in August. It may be said that this is our answer to the proposed Manual filmstrip which was proposed several years ago. While such a filmstrip may yet be made ministers and church school workers will discover that the filmstrips follow closely the recently issued manual.

But what of the other services of your denomination in this audio-visual field? In the great field of radio, now for several years, your denomination, working with other Protestant groups, has been a co-sponsor of Thy Kingdom Come, Let There Be Light, The National Radio Pulpit, Pilgrimage and The Art Of Living. In the new field of television your denomination is cooperating in the promotion of such programs as Look Up and Live, Frontiers of Faith, Whats's Your Trouble, This is The Life and Puppet Films.

It is the Review's sincere hope that when the new budget is considered this service as well as many others will be carefully considered for it is a known fact that all audio-visuals are now great media for evangelism and we MUST BE A PART OF THEM.

Perhaps of added significance are the following observations of the Editor while visiting the Columbus Church. The card mailed to the Home Pastor of every visitor to Caldwell Temple Church reads as follows:

March 10, 1955

Dear Pastor:

Mr. Samuel Barnes, a member of your church, worshipped with us on Sunday, March 6, 1955. Mr. Barnes' presence added greatly to our service. I thought you would be interested to know that while absent from home Mr. Barnes did not forget The Service of The Master.

Fraternally your,
J. Dallas Jenkins,
Minister.

TEACHER, SMITE THE ROCK!

By Frances Dunlap Heron

A new inspiration from an old Bible passage—

A browse among hundreds of the latest books and teaching materials in Christian Education—

Daily discussions with other church school workers under the leadership of specialists—

A chance conversation in the cafeteria line with a delegate from Texas whose Juniors acted exactly like your class until—

A surge of humility, gratitude and courage as you stand, one of over 10,000 Protestants from across the United States and Canada, dedicating united efforts to helping "Home and Church—Teach Christ Now"—

Such are some of the experiences that may be yours if you spend next July 27-31 in Cleveland, Ohio, attending the Twenty-third International Sunday School Convention. They will be the same kinds of experiences that have guided the course of Christian teaching since 1832, when zealous churchmen met for the first Sunday school convention in New York City.

Interdenominational Basis

Out of that first meeting grew the custom of holding conventions at approximate four-year intervals. As Methodists, Baptists, Presbyterians, Lutherans, Congregationalists, Disciples and all the rest faced their common needs and goals, they developed a spirit of cooperation. On that foundation were built first the International Council of Religious Education, then the Division of Christian Education of the National Council of Churches of Christ in the U. S. A.

Many veteran Sunday School workers were there who could boast of not having missed a convention in fifty years. They recognized the value of singing, talking, praying and planning with other laborers for the Lord. And while program topics and schedules may have changed through the 123 years, the purpose remains the same:

"That every person attending may become a better Christian, a more discerning teacher, and a more capable leader and witness for Christ."

It's For You

There will be fifty-year veterans in the 1955 assembly. There will be also teenagers concerned with the youth work of their churches and twenty-year-old teachers of church school kindergartners. Delegates will include workers with all age groups (children, youth, young adult, adult); superintendents, members of church boards and committees of Christian education; leaders in work with parents, weekday and vacation school activities; pastors, directors of Christian education, community leaders—in fact, persons with any kind of responsibility for guiding others in Christian paths.

Not only those already actively engaged, but prospective teachers and leaders will find in the convention the significance of and preparation for the tasks they are to assume.

Whatever age you are and whatever role you play in Christian education, there will be others in Cleveland to match you! The convention committee, therefore, is setting up a program that will provide at once the over-all approach to Christian education and the specific guidance that delegates need for their individual responsibilities.

Bible study and interpretation along with addresses by noted speakers will supply basic guidance. Eighty-six interest groups, on the other hand, will divide the participants into sections according to their local church responsibilities.

Let us assume, for example, that you are a Junior teacher in your church school and you've been asked to represent your department at Cleveland. (For a church to profit the most, it should send a team representing different age groups.) What will be your daily schedule. How can you get the most out of it?

Dr. Sockman To Speak

You can plan your arrival in Cleveland for any time Wednesday, July 27. Registration begins at 10 o'clock that morning and continues through the afternoon. That evening in the Public Auditorium you

will hear Dr. Ralph W. Sockman, minister of Christ Methodist Church, New York City, one of the nation's most eminent clergymen, give the convention keynote address on, "Home and Church—Teach Christ Now."

Because of the many demands on his time, Dr. Sockman has been trying to keep next summer open for an extended vacation. But when asked to speak at Cleveland, he replied, "Your convention is such that I feel I can hardly decline. I shall put on my schedule Wednesday, July 27, 1955."

This first evening will be climaxed by an historical dramatization under professional direction, to inspire viewers with the colorful heritage of the Sunday school movement.

Carry Your Bible

If you reach the auditorium by 8:30 Thursday morning, you can hear fifteen minutes of organ music, preparing you for worship and singing from 8:45 to 9:10. Then, using your own Bible, you will join with the thousands of fellow-worshipers in guided reading of the Scriptures. The half-hour interpretation that follows, "Christ Opens the Bible Now," is to be given by Dr. Donald G. Miller of Union Seminary, Richmond, Virginia. This period closes with ten more minutes of Bible reading.

During the 10:00 to 10:45 o'clock recess, you will join one of the interest groups organized to fit the needs of Junior teachers. It will be one of twenty-five groups for children's teachers and leaders. Your friends will be in other interest groups, of which there will be four in missionary education; three for weekday religious education; nine for specialized leaders; twenty for teachers, leaders and parents of youth; eleven for leaders and teachers of adults—and fifteen for general administrators.

From 10:45 to 12:15 your group is set up to consider ways of using the Bible with Junior boys and girls. (Other interest groups will be following the same theme of using the Bible, as it relates to their various tasks.) That will be your chance to bring up such questions as How Best to Study the Bible with Your Pupils, How to Make the Bible Come Alive in their Everyday Experience, How to Use it in Worship.

Denominational Meetings

There will be plenty of time for lunch. Then, if your denomination is holding a get-together in the 2:30 to 5:00 o'clock period reserved for such meetings, you'll have the opportunity of mingling with your fellow Baptists or Methodists or Congregationalists or Nazarenes or whatever your church may be.

At that time you can hear your denominational leaders explain how to make denominational programs, emphases and teaching materials more effective in your church school. You'll be gratified to see how your denomination is part of a great united Protestant effort and yet at the same time retains its own individual doctrines and projects.

Thursday evening you are to hear Dr. F. Eppling Reinartz, Secretary of the United Lutheran Church of America, on the intriguing subject, "Incitement to Indictment."

On Friday morning, Dr. Wesner Fallaw, professor in Andover-Newton Theological Seminary, is leading a round table on "Christ Speaks to Families Now" at the Bible interpretation session. In your interest group you will share information on ways of working with the homes of Junior boys and girls. How can you get Junior's father and mother to come to parent meetings? How can church school lessons be applied through the week? How can the home assume its responsibilities in religious education?

Both Friday morning and afternoon are left open for your denominational gatherings.

How's Your Reach?

At the Saturday morning session a panel of leaders will help you discover "The Measure of Your Reach"—how well you are carrying Bible teaching into your community. As you go into your interest group, you will apply the question specifically to Junior age children at present unchurched. How can you draw them into your church school classes and minister to them in other ways?

Again you will join friends of your denomination on Saturday afternoon. That night Mrs. James D. Wyker's topic, "Homemaking—a Christian Vocation," will delight you, especially if you're a woman.

But Mrs. Wyker, chairman of the General Department of United Church Women of the National Council of Churches, can win any audience, men included.

Dr. Paul Calvin Payne, executive of the Board of Christian Education of the Presbyterian Church in the U. S. A., is to conclude the Saturday evening session with a presentation on facts and hopes in interdenominational work.

During your free hours, you will take advantage of the sixty-four educational and commercial exhibits and the large sales section in the main exhibition hall of the auditorium. There you will find church school curriculum materials, new books, supplies, classroom furniture, Bible displays, audio-visual equipment, films and filmstrips. You'll get ideas and resources that can put new vitality into your church school teaching;

World Delegates

Sunday's program, in keeping with the day, will have a distinctive devotional quality. In the early morning you may choose to attend a Sunday School of your choice or certain group meetings before ten, then go to public worship in any of hundreds of Cleveland churches. Sunday afternoon a dramatic presentation will take you "Around the World in Christian Education." Six nationals will tell of work in their lands and help you to see that your task in your home church is related to theirs in India or South America or Germany. You will even have the privilege of greeting personally these Christian teachers of other lands at a fellowship reception.

This will lead naturally into the closing 7:00 o'clock assembly, when the experiences of four days are gathered up in a service of rededication to the role falling to each delegate in the world-wide challenge of bringing Christ's teaching into practice. Speakers will be Dr. Gerald E. Knoff, who heads the Division of Christian Education of the National Council of Churches, and Rev. Charles B. Templeton, widely known for his ability in bringing an inspirational message.

The next day is Monday—and convention planners hope you won't have to rush right home. For Cleveland is an ideal starting point for a vacation: trips to Niagara Falls, northwestern Pennsylvania,

western New York, the lake region of Ontario and the woods and beaches of Michigan. With an extra week or more of vacation added on to the convention, you can return to your home duties refreshed both physically and spiritually.

Register Now

Your registration? Yes, of course, that's the first thing to take care of. Since this convention is being sponsored by denominations and interdenominational councils through the National Council of Churches and the Canadian Council of Churches, registration cards are available from several sources. You can obtain them from your denominational headquarters, state or city council office, or the 23rd International Sunday School Convention Headquarters, 79 East Adams Street, Chicago 3, Illinois.

After registration, you will be ready to make a hotel reservation. You'll talk to your minister about getting up a team of delegates from your church. And you'll start looking beyond the problems of next Sunday morning to next July.

For in Cleveland you are to smite anew the rock of Christian resources from which gush springs fresh for today.

FORTIETH SESSION OF THE OHIO ANNUAL CONFERENCE

The Fortieth Session of the Ohio Annual Conference, Second Episcopal District of the Greater African Methodist Episcopal Zion Church, will convene in Erie, Pennsylvania, at the Good Samaritan A. M. E. Zion Church, 328 West 11th Street, June 7-12, 1955.

The Rt. Reverend John W. Martin, A. M., D. D., L. L. D., Presiding Bishop.

All persons who are planning to attend the conference are asked to notify the host church by mail immediately. Kindly address all mail to the Good Samaritan A. M. E. Zion Church, 328 West Eleventh Street, Erie, Pennsylvania. The Reverend Ernest F. Smith, D. D., Host Pastor.

TOWN AND COUNTRY CHURCH DEVELOPMENT PROGRAM

The second year of the Town and Country Church Development Program for the Middle Atlantic Area will begin on April 1, 1955, it was announced by the Rev. Samuel A. Snyder, Jr., Executive Director. The Program, whose Central Office is at 69 South Colonial Avenue, Westminster, Maryland, is designed to encourage churches in places of less than five thousand population to carry on the most effective ministry possible. Religious groups of all faiths and of all races in Delaware, Maryland, New Jersey, New York, Pennsylvania and West Virginia are invited to enter the Program. Sponsors of this Program are the State Councils of Churches of Maryland, Delaware, New Jersey, New York and West Virginia, the Westminster Theological Seminary of Westminster, Maryland, and the Sears-Roebuck Foundation.

From the churches enrolled, there will be named in each state a "Rural Church of the Year." This citation will carry with it a cash award of $300. Nine other citations with cash awards in lesser amounts will be given in each state. An Evaluation Team will study the churches named as "Rural Church of the Year" in each state. From them will be chosen the "Rural Church of the Middle Atlantic Area." This will bring an additional award of $300. Two other area awards of $200 and $100, respectively, will be made.

In the first year of the Program which is just closing, there were churches from each of the above states and from fifteen communions enrolled in the Program. Announcement will be made in June and July, 1955, of the churches enrolled in the first year of the Program who are to receive citations and awards.